

THE
PAINES OF A
faithfull Pastor.

By George Phillips.

Ecclesiast. 24. 39.

*Behold how that I haue not laboured
for my selfe onely, but for all them that
seeke wisdom and knowledge.*



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1596.



To the Worshipfull and right
Christian Gentleman, M. Tho-
mas Aldersey Esquire,
health and saluation.



Nowing(right religious gentlemā)
that Idlenes is as
like the mother of
goodnes, as igno-
raunce is to the
mother of deno-
tion, and hauing no meeter matter
whereon to meditate then howe I
should bestow my study, nor fitter op-
portunitie wherein to exercise my ta-
lent, I durst not laie it vp in a napkin,
for I know that my Lord will haue his
owne with aduantage: I haue so neere
as I could among many fieldes made

A 3 choise

The Epistle Dedicatory.

choise of good ground, for there is
hope offruite, that he which soweth
and hee that reapeth may reioice to-
gether: may it stand with your good
liking to accept of my poore paines,
indited to suppress Idlenesse, and
presented to your selfe in signe
of good will, &c.

Your worships to be com-
maunded in al Christian
dutie

George Phillips.



¶ To the Christian Reader,
grace, mercy, and peace, from God
the Father, and his sonne
our Lord Iesus Christ.



Seeing Paul was not Phillip. 3, 1
ashamed to write
one thing often, I
hope to bee unbla-
med for publishing
that to their eyes,
that neuer heard it

with their eares, that all may make pub- Leuit. 21, 3
lique vse of my priuate paines, like the
cleane Kine that chewed the cudde: as
Iacob was not content to haue his bones
buried in Egypt, but made his son swear
to carry them vnto Cana: so my desire Gen. 47, 30
was that more might be edified by rea-
ding these small paines, then could haue
beeene profited by preaching of it in a
long

To the Reader.

Cant. 5. 2

Acts. 12. 16

Luke, 15. 4

Cant. 1. 6

Matth. 17. 2

2 Cor. 4. 9

long season, whereby thou seest (gentle Reader) how Christ standeth at thy doores, knocking: Open to me my sister, my loue, my doue: excuse not thy selfe then, with I haue put off my clothes, and how shall I put them on? he euer loueth thee: for he neuer leaueth thee untill thou hast giuen him entertainment, as Roda let in Peter: if thou art as desirous to finde him as he is diligent to seeke thee, leauing 90. and 9. in the wildernes, to winne one that wandereth: inquire after him. Where sleepest thou at noone, where sleepest thou at night? that I may come unto thee. The Lord graunt thee to see him in his kingdome, as Moses and Elias did on mount Thabor.

Thy seruant for Christes sake
George Phillips.



The Text.

Ecclesiastes. 12. verse. 9.

*And the more wise the Preacher was,
the more he taught the people know-
ledge: and caused them to heare.*



His scripture which I haue
taken in hand, sheweth the
paines of a faithfull Pastor:
firste it commendeth the
calling, as the author to the Hebrews Hebru. 5. 4
did *Aarons Priesthood*, by saying that
no man taketh that honour to himselfe,
but hee that is called of God as Aaron
was: and it sheweth what diligence is
required of him that is called, for as
Mallachy sayd: The priests lippes must Mala. 2. 7
preserue knowledge: so *Salomon saide,*
The

The paynes

The more wise the Preacher was, the more hee taught the people knowledge.

Exo. 16. 33

The preachers mouth is like the gold pot wherein Manna was preserved for posterities: we will heare of the goodnesse of this calling, and then knowe what pain is expected from him that hath this dignitie. The holie tongue

Exod. 2. 16

doth honor *Iethroe* the priest of *Madian* with the name of a Prince, as heere *Salomon* dooth the name of a Preacher with the person of a King: and God admonishing *Ezechiell* of his place and charge, saide: *Sonne of man I haue made thee a watch man o-*

Ezec. 33. 7

uer the house of Israell: and to Ieremie he said, Thou standest before mee as my mouth: that none shoulde doubt but

Gen. 41. 40

that they are Gods Lieftenants vpon earth in spirituall affaires, so God aduanceth his ministers aboue the rest, as *Pharaoh* lifted vp *Ioseph* aboue all the Egyptians: looke what they commaund you in the Lorde, that must you

of a faithful pastor.

you practise in your life as *Israel* saide
vnto *Iosua*: euen as wee obeyed *Moses*
in all things, so will we obey thee, onelie
the Lord thy God be with thee as he was
with *Moses*. Therefore saide *Salomon*
The wordes of the wise are like goads
and nailes fastened by the masters of as-
semblies, giuen of one Teacher: Goads
to prick you forward to God-ward in
the way of goodnes, wherein you are
as slowe as the leaden heeled Asse,
and the Snaile paced Oxe: Nailes fa-
stened: because the woord of Christ
should dwell in you. As *Iohn* did eate
the Angels booke, and men are like a
rotten poast, wherein nothing tarieth
that is not fastened well or driuen vp
to the head: by the maisters of assem-
blies, because the Pastor is the master
of the congregation: Therefore saide
the Disciples vnto Christ, *Maister*,
teach vs to praie, &c. Giuen of one tea-
cher, because Christ is the head shep-
heard, and wee all learne of him what

Iosua. 1, 17

Eccle. 12, 11

Colos. 3, 16

Apoc. 10, 10

Luke. 11, 1

Iohn. 10, 14

The paines

Ezec. 33. 7

Matth. 11, 7

Apoc. 2, 1,

to say, as you learne of vs what you shoulde doe: Christ reasoning with the harebrained Iewes about their gadding into the wildernesse to see *Iohn the Baptist*, mocketh their follie with, *Went you to see a reed shaken with the winde*; went you to see a man in silken raiment? or went yee to see a Prophet? and at the last telleth them that he was more then a prophet, by how much hee that saith: Christ is come, excelleth him that said long sithence, Christ will come: so that all this being laide together, *Iohn Baptist* is better then a man of mean or weak gifts, *Iohn Baptist* is better then a silken Courtier, *Iohn Baptist* is better then a Prophet: teacheth that menne should speak as reuerently of the preacher, as the sonne of God did of this Prophet. Therefore the spirit graced the seauen Ministers of those seauen Churches in Asia, with the name of Angell. God hath honoured them diuers

of a faithful Pastor.

diuers waies at sundrie times, partely,
by woorking myracles by them, as
when Peter and Iohn restored his
lyms that was a cripple all his life be- Actes. 3, 2
fore, to signifie that God was with
them, speaking to him by them, as he
did to *Ierichoes* walles by seuen trum-
pets of Rams hornes, partley by per- Iosua. 6, 20
swading men to amendement of life
by them, as *Agrippa* said to *Paul*, thou
almost perswadest me to be a Christi- Actes. 26, 28
an: But especially by euicting and
conuincing the hardest hart by them,
as *Pharaoh* confessed to *Moses* and
Aaron, *The Lord your God is holie, but* Exod. 9, 27
I and my people are wicked: when *Paul*
spake of his education, he said: *I was*
brought vp at the feete of Gamaliel, sig- Actes, 22, 3
nifying that men should honour their
teachers, as *Mary* kneeled at Christes Luke. 10, 39
feete: and therefore the king is com-
maunded to receiue the lawe at the
handes of the Priest, as *Iehoash* the 2 King. 12
Prince was instructed by *Iehoiada* the
priest.

The paines

Hebr. 7, 7

1. Tim. 3, 1

Iere. 18, 10

Prou. 9, 2

Gen. 3, 22

Matth. 13, 4

priest: and they that will vnderstande the excellencie of this calling, must knowe that when *Abraham* the Patriarch is blessed of *Melchizedech* the priest, the lesser is blessed of the greater. As the place is great, so the pains of the Preacher cannot bee little, as *Paul* said: *He that desireth the office of a Bishop, desireth a worthy worke*: whether you take it for the place or for the paines, for hee that desireth the place, must deserue it with his paines, because: *Cursed is hee that handleth the workes of the Lorde negligentlie*. I tell you the small care and great ease that a number haue, is a great cause why Gods building goeth forward so slackly. Wisedome is not compared onelie to a feast for the pleasure of it, but to that tree of knowledge, for the profite therof, that men might desire to eate of it euery daie, as the people flocked about *Christ* to heare the worde. The feare of God is wisdoms ingresse

of a faithfull pastor.

ingresse, the knowledge of God is
wisedoms progresse, and the glory of
God is wisedoms perfection.

The first point is, as *Salomon* desi-
red wisedome, so he excelled in wise-
dome: as *Moses* did in the Egyptian
knowledge. This was the meanes of
Iosephs aduancement in *Pharaos* king-
dome, and of *Daniels* preferment in
Babylon: and you may see howe the
spirit of *Dauid* the father spake in *Salomon*
the sonne: the father said, *I feed*
Israell with a faithfull heart: the sonne
saide, *The more wise the preacher was,*
the more hee taught the people know-
ledge. *Salomon* was like his ships, that
when they had gotten gold at *Ophir*,
they brought it home to him: for hee
seeketh for wisedome to serue his
people with it. The *Queene of Saba*
firste heard the reporte of *Salomons*
great wisedome, and after that shee
must needes come to trye it: so the
wisedome of God resembleth the A-
damant,

1 Reg. 3, 9
Ecclel. 5, 16
Actes. 7, 22

Gen 41, 40
Dan. 2, 48

Psalm. 78, 7

1 Reg. 9, 28

The paynes

1 Reg. 10, 6

Pfalm. 2, 9

Exod. 9, 27

Dan. 4, 30

Exo. 16, 33

1. Co. 14, 32

1 Co. 14, 12

1 Cor. 3, 10

Iob. 22, 12

Rom. 11, 33

damant, by drawing vnto it the furdest hart, as it did the Queen of Saba: and the Iron rod brusing the hardest heart, as it did *Pharaohs*: and the right scepter, by suppressing the proudest king, as it did *Nabuchadnezzar*; if you lacke heauenlie wisedome, you must come to the Preacher, in whose mouth knowledge is preserued, like the manna that was laide vppe in the golden pot, for the spirits of the Prophets being subiect to the Prophets: some haue the vtterance of wisedome, as *Paul* like a wise master builder laide the foundation of religion in Corinth, but if a man had as much wisedome as *Salomon* had, yet so like a bottomles pitte is Gods wisedome, that as hee which cannot number the starres is taught to be contēt with seeing them: so what we cannot expresse, we must admire, as *Paul* said: *O the depth of the riches, both of the wisedome and knowledge of God!* wee may coniecture that
Gods

of a faithfull pastor.

Gods wisdom is exceeding great, in
that the wise men came from the East Matth. 2, 1
to seeke more wisdom from his
sonne. And in that they only are ac-
counted right wise, that hearing his Matth. 7, 24
word will bee led by it, as the wilards
followed the starre. For although me Matth. 2, 9
say of themselues, like Laodicea, *I*
am rich and increased in goods, and Apoc. 3, 17
haue neede of nothing, yet for so much
as she was wretched, poore, and blind
therefore *Pauls* counsell is, *Bee not* Rom. 12, 3
wise in your owne conceit. And the
spirit spake not in sport that saide: *Be-* Matt. 23, 34
holde I sende vnto you wise men; but
met that the neglecting of Gods mer-
cie, is the next way to plucke downe
his iustice. As old *Ely* brake his necke
for not nurturing his young sonnes. 1 Sam. 3, 13
You are neuer so safe as whē ye serue
God.

Ely forgetting God, brake his 1 Sam. 4, 18
necke from falling with a low chaire,

B

as

The paynes

2 Reg 9, 33 as soone as *Iesabel* by tumbling out of a high window.

And they that stand (in their owne conceit) were best to take heede of a fall, and vse the Preachers knowledge like a looking glasse: indeuouring to amend the fault while yee are before the glasse; least going away, ye forget what was amisse. And then one sinne will drawe on another, as *Lots* daughters first made their olde father drunken, and then lay with him. Or vse it as salt (for you must haue salt in your selues) as if you were either shaped out of the pillar that was *Lots* wife: or *Elizeus* had sprinkled some of that salt vpon you which hee cast into the spring of Ierico. *Salomon* will note vnto vs now, what properties are found in a faithfull Pastor.

The first is knowledge or wisdom found in *Salomon* the Preacher: as if hee had read the booke offered to *Ezechiel*.

Ezec: 2, 9

of a faithfull pastor.

zechie.

The second is zealous teaching, as if Salomons mouth had beene set a kindling with the coale of zeale that touched *Esayes* mouth: for the more Esay. 6, 6 wise the preacher was, the more hee taught the people knowledge. The thirde is holy life, wherein such men participate of the goodnesse of God: leading men by example of life, as well as by word of mouth. And therefore a booke and hande were both presented to *Ieremie*. And this causeth the Iere. 1, 9 people to heare as willingly, as the preacher speaketh diligentlie. As *Salomon* caused the people to heare: so Christ saith, we must *heare and understand*: for *Salomon* taught the people knowledge. Matt. 15, 10

Hauilah hath not onelie good golde: but it hath also Bdelium, and the Onix stone, and wisdom com- Gene. 2, 11prehendeth many good things. Much 12

The paines

Co. 14, 28

teaching, and little learning: much speaking, and little hearing: much preaching and little practising, maketh men in yeares children in vnderstanding.

Reg. 3, 6

The wisdom of *Salomon* hath proceeded immediatelie from God, that graunted him that fauour in Gibeon, and as God gaue it him, so he giueth it to his people: for such as haue *freelie receiued must freelie giue*.

Reg. 10, 9

When the Queene of Saba had sounded *Salomons* wisdom she said: *Blessed bee the Lorde thy God which loued thee, to set thee on the throne of Israell, because he loued Israell euer, and made thee King, to doe equitie and righteousness.*

Psal. 78, 73

Honouring the giuer, and praising the teacher of wisdom. *Dauid* ruled the people by the dexteritie of his handes, and *Salomon* instructed them by the wisdom of his heart. So the king that careth not for his subiects,

of a faithful pastor.

subiectes, like *Salomon*, is like *Asa* ^{2.Chro.15}
that let his people be without a priest, ³
to keepe them in ignorance. The Ma-
gistrate that doth not zealouslie inde-
uour to minister discipline, is like the
vniust Iudge, that would not doe iu- ^{Luke.18.5}
stice but for shame. The pastor that
instructeth not his flocke painfully, is
like the abomination of desolation: ^{Matt.24.15}
for hee sitteth where hee ought not.
The father that bringeth not vp his
sonne in the feare of God, is like olde ^{1.Sam.2,22}
Elie: And the mother that nurtureth ^{23,24}
not her daughter vertuousslie, can
claime no kindred of the wife of A-
braham: for they bee *Saraes* daugh- ^{1.Pet.3.6}
ters who doe *Saraes* duties. Paule
commended the grandmother and
naturall mother of *Timothie*, for
their carefull keeping of him in that
faith, which maketh men wise to sal- ^{2.Tim.1,5}
uation.

And he thought that *Titus* was ne-

The paines

Titus. 2. 2

Iona. 1. 4, 5

Gene. 9. 21

1 Sam. 4. 18

uer wise enough, vntill he could teach
all sortes their dueties . Because the
Church is like a ship , and like a vine,
and like a haruest, and like a bodie. For
sith it is a ship , all shoulde helpe to
guide it (like the Marriners that were
troubled in the tempest where *Ionas*
was) for their owne safetie. Seeing
it is a vine al should helpe to plant the
vine, in hope to drinke the wine: as
Noah dranke of the vine that he plan
ted. And seeing it is an haruest, they
that looke to mowe must learne to
sowe . And if it bee a body, let euerie
member doe his duetic . When *Elie*
was olde, and sate in his chaire with
his sight dimme, his handes shaking,
his legges feeble, his back weake, and
his heart trembling, hee was so vn-
wildie that with feare he fell from his
chaire, and brake his necke. Serue
God then while you are yong, that he
may saue you, whē you sit in a chaire
for

of a faithfull pastor.

for verie age like olde *Elie*. The impotent must bee borne withal, for they shewe that we may haue our limmes, but not the vse of them, as a man may haue fire in a flint stone, and yet feele no heate. Therefore said Christ, that *Lazarus* laye at the rich mans gate.

Luke. 16, 20

An image is so called, partelie because it is the likenesse of the thing it doeth represent: but speciallie because it is the imagination of man, whose thoughts beeing onelie euill, hee imagined that, hee coulde make his maker. As *Iereboam* saide, The calues that he erected in Dan and Bethel were the gods that brought Israel from Egypt: So the meaning of the Preacher is, that hee which hath the chiefe place in the Church, and yet is like Dagon in the Temple: hauing a mouth that is shut vp like Iericoes gates: A tongue, and yet possessed

Gene. 6, 5

Ierc. 44, 17

1 Reg. 12, 28

Iosua. 6, 1

The paynes

with a dumme diuell, hauing cares & heareth not his duetic, and eyes but leadeth not the blind.

He whose wisedome is pregnant, whose learning is competent, and whose bodie is healthful, & yet is in all points helples in his calling, that is an Idoll.

The purest water with stil standing soone stinketh, and is noysome, like those waters of Ierico. Coine horded vp, is subiect to cankering. And one talent must be vsed: for thy Lord looketh for his owne with aduantage. He that said, *Thou shalt eate the labour of thy owne hands*, ment that men should earne breade before they eate bread. As Paul saide, *He that will not worke let him not eate*. For such as eate that which they earne not, doe refuse the burden of the sonnes of *Adam*. And transgresse that lawe: *eate your owne breade*. But *Salomon* is like the honey Bee,

2 Reg. 2, 19

Iames. 5, 3

Luke. 19, 23

Psal. 128, 2

2 Thes. 3, 10

Gen. 3, 19

2. Thes. 3, 12

of a faithful Pastor.

Bee, giuing vs the sweete that we neuer sweate for.

Salomon had not all his wisdom at once, but the more wise hee was the more hee taught the people knowledge. Hee attended on Gods leisure for wisdom, like Moses for the lawe. And the people tyed themselves to the preaching time, as the Cripples at Bethesda to the Angels moving of the water. All cannot say like Esay, *The Lorde hath giuen mee a tongue of the learned*: but all must saie like Esay, *For Sions sake I wil not hold my peace*. They that cannot doe what they would, must will what they can. As Peter saide: *Golde and siluer haue I none, but such as I haue I giue thee*. Job said, that hee gaue of his bread to the hungrie: and Salomon imparted his wisdom to the ignorant. As birds recorde not alwaies, but sometimes they sing out: as after buds cometh

Exo. 24, 18

Iohn. 5, 3

Esay. 50. 4

Esay. 62. 1

Actes, 3, 6

Iob. 31, 17

The paynes

Num. 17, 8

Iohn. 5, 17

meth fruite: So preachers deuise how to make you heauenly wise: and bud like *Aarons* rod, to giue vnto you the neuer dying fruite. *My father worketh hitherto, & I worke* (said Christ) So no time is left for idlenes, nor any occasion slipt ouer, wherein or whereby we may benefite our brethren by interpreting the Scriptures, as Christ did to the Disciples in the way to E-maus: that they may be able to bring out of their treasure things both new and old.

Luk. 24, 27

Matt. 13, 52

Psal. 90, 9

There bee short tales, and our life is likened to one of them: to admonish vs that seing our daies weare out of date, as a short tale that is tolde draweth quickly to conclusion, therefore all our life is little enough to doe good in, and we should stil be helping them that doe most neede, and chiefly desire our aide.

Whether it bee in temporall matters

of a faithful pastor.

ters, or in spirituall affaires, *Nehemiah* saide at the feast of Tabernacles: *Eate of the fat, and drinke of the sweets, and sende parte to such as haue none.* Nehc. 8, 10

And Christ opened the Scriptures to them that talked of the scriptures: seeing the Preacher taught the people knowledge, howe say the Papistes, that ignorance is the mother of deuotion? The doctrine of *Salomon* the preacher was it from heauen or of men? if it bee from heauen, vpon paine of damnation they must beleeue it: if of men, for shame let it not bee vnconfuted. Christ was of *Salomons* minde, for hee said: *This is eternall life, to knowe thee the true God and Iesus Christ whome thou hast sent:* Iohn. 17, 3 but by the Popes principle they that will be faued, must be ignorant. *Paul* condemned that deuotion that was not begotten of knowledge: the papistes commend Roma. 10, 2

The paines

John. 5, 1
Matt. 22. 29

commend deuotion, and condemne knowledge, as though euerie one should not loue him that doth beget, as well as him that is begotten: *You erre because you knowe not the scriptures* (saide Christ) nay saith the Pope, the Church cannot erre. Such as are blinde, and woulde faine see, thinke themselves still out of the way: but they that are wilfully blind, think like Papistes that they cannot steppe awrie.

Matt. 23, 13

Luke, 19. 13

Luke. 17, 10

They that kept knowledge vnder locke and key, claime kindred of the Papistes: for they neither open to other nor enter themselves. When talents were deliuered, the owner said, *Occupie till I come*: softe and faire saith the Papist, for we may do works of supererogation, and so you may soone haue your owne with aduantage: as though none of them were vnprofitable seruantes, but could performe

of a faithfull Pastor.

forme their duties and more too. You see howe truly the Pope is called Antichrist, for opposing himselfe against Christ: Christ saide, *Goe and teach all nations*: The Pope saith, stay & hold your peace. Therefore *Esay* thwarteth him with, *For Sions sake I wil not hold my peace.* Matt. 28, 19
Esay. 62, 1

Preachers loue Sion for Sions sake, they loue the Church, because it is the Church of God. They studie to instruct you, and therefore are called stewards to giue that to you which is giuen to them: of whome it must bee fulfilled that was saide to our Sauour Christ: *Thou teachest the way of God truly.* 1 Cor. 4, 1, 2
Mark. 12, 14

And the people must profit by his paines, as the Corinthians did by *Pauls* preaching, who thanked God that they were made rich in all learning and knowledge. As all riuers runne into the Sea that it may sende them 1 Corin. 1, 5
Eccles. 1, 7

The paynes

them backe to benefite a common wealth: so God hath heaped manie blessings vpo one man, that he might help other y^e hath them not. Therefore *Salomon* caused the people to heare that the Pastor and the people might consent together in the word; as *Salomon* and *Hiram* agreed in the Temples worke: hee must teach like the Apostles, and they must heare like *Mary*.

1 Reg. 7, 13
Acts. 4, 6

Luke. 10, 39

Exod. 25, 20

Psal. 34, 11

The teacher applying him to the capacitie of the hearer, and the hearers harkening attentiuely to his doctrine: as the Cherubins that couered the mercie seate looked one towarde another. God moued attention before he spake to Israell, and *Dauid* (by Gods example) conditioneth with them, That if they will come and heare him, hee will teach them the feare of the Lord, which proueth not that if the flocke hold backe from hearing

of a faithful pastor.

hearing them, the preacher may with drawe his speaking. If Sion would not heare for her owne good, yet *Esay* must open his mouth for the churches sake: and *Ezechiell* must speake in the name of the Lorde, that they may knowe that there hath beene a Prophet among them: for his sure discharge, and their certaine confusion.

The Israelites alwaies camped where the Arke was, and if Christians would attende vpon the Church, that would bee verified of the Preachers paines in them, that was spoken of the twelue stones that *Ioshua* erected in Iordan: *There they haue remained untill this daie.* But this maketh a great many to spend their time as idly as the prodigall son consumed his money vainly. That sinne hath so many & so mightie patrones to sooth it vp: as the high priestes harted the Souldiers

Esay. 62, 2
Ezcc. 2, 5

Iosua. 3, 5

Iosua. 4, 9

Luke. 15, 13

The paines.

Matt. 28. 14

Souldiers with *we will saue you harme-
lesse.*

Iohn. 23. 22

Therefore men are seldome or
neuer touched in conscience with
the Preachers paines, as the Disciples
were in spirite with Christes spirite:
but sit in the Church as though they
neither knewe where they were, nor
what to doe as Israel in captiuitie said,

Psal. 137. 4

*How shall wee sing the Lordes song in a
strange land?*

Match. 25. 5

But take heed, for your conscience
is like your eye: for as the least hurt
offendeth the tender eye, so your con-
science will accuse you both of euery
idle houre, and of euery minute that
you haue misspent. And men sleepe
most, when they should wake most,
like those fond Virgins who thought
their oyle would neuer bee spent, and
as the prodigall sonne thought his
purse bottomles: but you see it is wis-
dome to haue oyle of our owne, for

The

of a faithfull pastor.

The iust man must liue by his owne Abac. 2, 4
faith.

Though the Preachers haue the booke in their handes, yet they holde the lawe in their mouth. Therefore saide God to *Ezechiel*, *Open thy mouth* Ezech. 2, 3
and eate that I giue thee. And to *Iosuah* : *Let not this booke of the lawe de-* Iosua. 1, 8
part out of thy mouth. So you must heare with your eares, and hearken with your heart, because the Iewes went but to see *Iohn Baptist*, they carried eies chiefly : but such as come to heare a Preacher, bring eares specially. Euerie gift was giuen to edifie, as eyes to see with, eares to heare with : and they must bee imployed in their seuerall seruice. Therefore saide Iohn that hee wrote that which our eies haue seene, our eares haue heard, and our handes haue handled of the booke of life. Hee that of all the trees Gen. 2, 17
in the gardē kept but one vntouched,

C

of

The paynes

Exo. 20, 10

of all the seuen daies requireth but one to bee sanctified to himselfe: and it wee cannot affoorde him that we wronge him much. As the meane is directed to the ende: so God sanctified the seuenth daie vnto vs, that wee might still keepe it holie vnto him. And therefore we assemble our selues to the house of God to heare the worde of God: as the people said one to an other concerning *Ezechiels* preaching: *Come I pray you, let vs goe to the house of the Lord, and heare what is the worde that commeth from the Lorde.*

Ezec. 33, 30

Exo. 28, 35

When God commaunded that bells should bee hanged on *Aarons* garment hee gauethis reason for it; *That when Aaron goeth into the holie place before the Lorde, his sound may bee hearde.* So that if Preachers must sound like *Aarons* bells in their office of teaching, that they may bee heard,

of a faithfull pastor.

hearde, then people must harken like
Israell to his founde, that they may
bee fruitfull like the pomegranats on
Aarons garment. G O D woulde
haue a course of speakers, and a
course of hearers: a course of tea-
chers, and a course of learners: a
course of Preachers, and a course of
practisers: when the Psalmist said that
Ierusalem was builded like a Citie at
vnitie in it selfe; hee prooued it with:
*For thither the tribes goe up, euen the
tribes of the Lorde to testifie to Isra-
ell to giue thanks to the name of the
Lorde.*

Pla. 122. 3. 4

So that Ierusalem is neuer builded
like a citie at vnitie in it selfe, vntill the
seruants of God assemble themselves
willinglie to serue the Lorde. There-
fore come diligently and spende your
time fruitfullie in the house of the
Lorde, least ye depart from the word
like *Iudas* from the Sacrament, as *Luke. 22. 3*

C 2

though

The paines

Luke, 22. 3

though you had tasted the fauour of death. Sitte not in the house of God

Gene, 40, 14

like Ioseph in the laile: thinking euerie minute a moneth vntill you bee gone, you must forget your own people, and your fathers house, and incline your eare to consider what God

Plal. 45. 10

saith before hee will haue pleasure in your beautie.

11

Matth. 13. 7

Some trees are fruitlesse of themselves, and keepe the ground so too, and such are dumme ministers, who haue no heauenlie wisdomethem-

Matth. 22, 19

se'ues, and much lesse can teach the people knowledge: and therefore are cursed like the Figge tree. Some ground is barren by nature, and maketh the trees fruitlesse that growe therein, and such are the hard hearted people, in whome the immortal seede can take no deepe roote: and these are hopelesse, like that stonie ground in the Gospel, who haue only

Matth. 13. 20

21

the

of a faithful pastor.

the name, but not the nature of the
true Church; as the Sardians
were saide to liue when
they were deade
indeede.

Apoc. 3. 1

Zechariah 11. vers. 17.

*O idle shepheard that leaueth
the flocke: the sword shall bee vpon
his arme, and vpon his right
ye. His arme shall be cleane dri-
ed vpon, and his right eye shall bee
utterly darkned.*

FINIS.